

CAMPBELL

THE
DECLARATION
Of His Excellency
The Lord General FAIRFAX,
AND HIS
General Council
O F
OFFICERS,
Shewing the Grounds of the Armies
Advance towards the City
O F
L O N D O N.

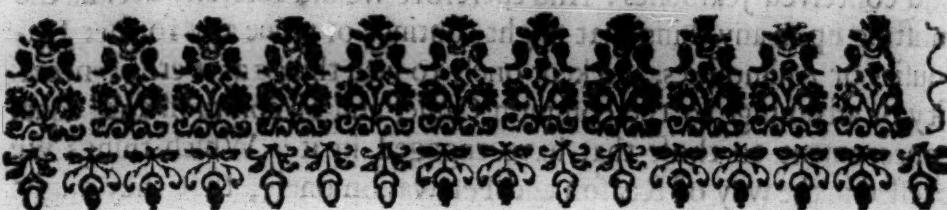
GT. BRIT. ARMY

BY the Appointment of His Excellency the Lord Fairfax,
Lord General, and His General Council of Officers, held at
Windsor, Nov. 30. 1648.

Signed,
JOHN RUSHVORTH Secr.

London, Printed by John Field for John Partridge,
Decemb. 1. 1648.

John P. Abbott Miss Mary Abbott and school



The Declaration of His Excellency the Lord General *Fairfax*, and His General Council of Officers, shewing the Grounds of the Armies advance towards the City of *London*.

Being full of sad Apprehensions concerning the danger and evil of the Treaty with the King, and of any Accommodation with Him, or Restitution of Him thereupon, We did by our late Remonstrance, upon the Reasons and Grounds therein expressed, make our Application thereby unto the present House of Commons, that the dangerous evil of that way might be avoided, and the Peace of the Kingdom settled upon more righteous, safe and hopeful Grounds, *viz.* a more equal dispensing of Justice and Mercy in relation to things done or suffered in the late Wars, and the establishing of the future Government of this Kingdom upon a safe Succession and equal Constitution of Parliaments, and that (for the ending of present, and avoiding of future Differences) to be Ratified by an Agreement and Subscription the people thereunto.

This course we took, out of our tender care and earnest desire, That all ways of Extremity might be avoided, and that those matters of highest concernment to the publique Interest of this Nation, might be pursued and provided for (if possible) by those whose proper Work and Trust it was. And herein we were willing to hope, That the persons so trusted, or the majority of them, might possibly have been either driven into that destructive way by forcible Impulsions, or lapsed thereinto through some Inconsideration, or Misapprehensions

and conceived Jealousies : And therefore we did carefully decline the insisting upon any thing that might continue or renew any former Jealousies or Animosities, and kept onely to such things as were of necessity or advantage to the common Cause, and of common and equal concernment to those that have engaged in it : Which things we pressed in the way of Reason and Perswasion onely, that they might be duly and timely considered. But to our grief we finde, instead of any Satisfaction or a reasonable Answer thereto, they are wholly rejected, without any consideration of what ever Reason or Justice might be in the things set forth or propounded therein; for what less can be understood, when the things propounded were mainly for the avoidance of evils appearing in the Treaty with the King : And yet they put off the consideration of them, till there should be no place left for any consideration at all: First, laying it aside till Monday last, by which time the Treaty (as then supposed) would have been concluded ; but that failing, and two days more being added to the Treaty, the consideration of our *Remonstrance*, on the day appointed, was waved and laid aside ; the Treaty, the mean while, going on in the former way and terms, and like to be concluded the very next day.

Now, though we are far from that presumption, that the things should therefore be answered or considered, because propounded by us, save for the Reason, Justice, or publique concernment therein; yet, having no Answer, or any thing shewed to us the contrary, we cannot but upon the grounds Remonstrated (and many more which might be added) remain confident in our former Apprehensions concerning them. And seeing the prevailing part of those, to whom we did apply, to have, as it were, their eyes wilfully shut, and ears stopt, against any thing of Light or Reason offered to them, we finde no place left for our former charitable or hopeful Apprehensions, concerning their error in such evil ways; but remaining fully assured of the danger and destructiveness thereof, as to all those publique ends for which they were intrusted, and also of the just advantage and necessity which lye in the things we have propounded and insist on, we now see nothing left, to which their engaging and persisting in such ways, and rejection of these better things propounded, can rationally be attributed less then a treacherous or corrupt neglect of, and Apostacy from the publique Trust reposed in them; although we could wish from our souls, we might yet finde the contrary. Nevertheless, we do not in these things assume a standing Power of Judgement (as of Right or

Trust

Trust) to conclude others thereby, acknowledging that to lye most properly in those whom the people duly choose and trust to Judge for them: But considering that such power, where it is, is committed but in Trust, and that neither this, nor any other people, did ever give up their natural capacities of common Sence or Reason, as to the ends and fundamentals of that Trust, and that as to the breach of such Trust, there is no higher formal power of man in being to Appeal unto for Judgement, in such case (as all others concerned in such breaches of Trust will) so as we cannot but exercise that Common Judgement which in our Natural Capacity is left to us: And though in smaller failers of such Trust, which might be born, without hazard of Destruction to that Interest, and those People, for which especially the Trust is, or where the Trustees were of an indifferent equal constitution, in reference to the whole, or where we had an orderly and open way left for a just succession of another formal and proper Judicature to be appealed unto in due time; we should not oppose or hold forth our private Judgements to the least disturbance of that orderly and peaceable course of Judgement so establisht; yet in our present case we are so fully convinced of the greatness and destructiveness of those evils we have declared against, and of the necessity and essentiallity of those better things we have desired and propounded, and how inconsistent it is with the publique Trust, and fundamental ends of it, still to pursue the one, and reject the other, as that we dare with confidence appeal therein to the common Judgements of indifferent and uncorrupted men, and to the more righteous Judgement of God above all.

And as the incompetency of this Parliament, in its present constitution to give an absolute and conclusive Judgement for the whole (especially to be the sole Judges of their own performance, or breach of Trust) doth make the juster way for such an Appeal, so indeed we see no other way left for remedy, in regard the present unlimitted continuance of this Parliament doth exclude the orderly succession of any other more equal formal Judicature of men, to which we might hope in due time other ways to appeal.

Thus then we apprehend our selves in the present case, both necessitated to, and justified in an Appeal from this Parliament, in the present constitution as it stands, unto the extraordinary Judgement of God and good people; and yet in the prosecution of this Appeal, as we shall drive it on, but to the speedy obtaining of a more orderly and equal

Judicature of men, in a just Representative, according to our Remonstrance (wherein to acquiesce) so in the present procuring of Justice with the peoples ease and quiet, and in the settling of the Kingdom upon a due, safe and hopeful succession of Parliaments : It is our hearts desire, and shall be our endeavor, that so much both of the matter and form of the present Parliamentary Authority may be preserved, as can be safe, or will be useful to these ends, until a just and full Constitution thereof, both for matter and form (suitable to the publique ends it serves for) can be introduced.

And therefore first, It should be our great rejoicing (if God saw it good) that the majority of the present House of Commons were become sensible of the evil and destructiveness of their late way, and would resolutely and vigorously apply themselves to the speedy execution of Justice, with the righting and easing of the oppressed people, and to a just and safe settlement of the Kingdom upon such foundations as have been propounded by us and others for that purpose, and would for the speedier and surer prosecution of these things, exclude from Communication in their Councils, all such corrupt and Apostatized Members as have appeared hitherto, but to obstruct and hinder such matter of Justice, Safety, and publique Interest, and to pervert their Councils a contrary way, and have therein so shamefully both falsified and forfeited their Trust.

But however (if God shall not see it good to vouchsafe that mercy to them and the Kingdom) we shall, secondly, desire, That so many of them as God hath kept upright, and shall touch with a just fence of those things, would by Protestation, or otherwise, acquit themselves from such breach of Trust, and approve their faithfulness, by withdrawing from those that persist in the guilt thereof, and would apply themselves to such a posture, whereby they may speedily and effectually prosecute those necessary and publique ends, without such Interruptions, Diversions, or Depravations of their Councils from the rest, to their endless trouble, oppression and hazard of the Kingdom as formerly, and for so many of them, whose hearts God shal stir up thus to do ; we shall therein, in this case of extremity, look upon them as persons having materially the chief Trust of the kingdom remaining in them, and though not a formal standing power to be continued in them, or drawn into ordinary Presidents ; yet the best and most rightful that can be had, as the present state and exigence of Affairs now stand ; And we shall accordingly own them, adhere to them, and

and be guided by them in their faithful prosecution of that Trust, in order unto, and until the introducing of a more full and formal power in a just Representative to be speedy endeavored.

Now yet further to take away all jealousies in relation to our selves, which might withhold or discourse any honest Members from this courage, as we have the witness of God in our hearts, that in these proceedings we do not seek, but even resolve we will not take advantages to our selves, either in point of Profit or Power ; and that if God did open unto us a way, wherein with honesty and faithfulness to the publique Interest, and good people engaged for us, we might presently be discharged, so as we might not in our present Employments look on, and be accessory to, yea supporters of the Parliament, in the present corrupt, oppressive and destructive proceedings, we should with rejoicing, and without more ado, embrace such a discharge, rather then interpose in these things to our own vast trouble and hazard ; so if we could but obtain a rational assurance for the effectual prosecution of these things, we shall give any proportionable assurance on our parts, concerning our laying down of Arms, when, and as we should be required : But for the present, as the case stands, we apprehend our selves obliged in duty to God, this Kingdom, and good men therein, to improve our utmost abilities in all honest ways, for the avoiding of these great evils we have Remonstrated, and for prosecution of the good things we have propounded ; and also that such persons who were the Inviters of the late Invasion from Scotland, the Infligters and Incouragers of the late Insurrections within this Kingdom, and (those forcible ways failing) have still pursued the same wicked Designs by treacherous and corrupt Councils, may be brought to publique Justice, according to their several demerits. For all these ends we are now drawing up with the Army to London, there to follow Providence as God shall clear our way.

*By the Appointment of His Excellency, the Lord
Fairfax, Lord General, and his General Council
of Officers held at Windsor, Nov. 30. 1648.*

Signed,

JOHN RUSHWORTH Secr.

For



For the Right Honorable,
The Lord Major, Aldermen, and
Common-Council of the City of

L O N D O N.

My Lord and Gentlemen,

B eing upon an immediate Advance with the Army towards London, we thought good hereby to give you notice thereof. For the ground and necessity leading us hereto, We refer you to our late Remonstrance, and to our later Declaration concerning the same: We have onely this further to adde, That as we are far from the least thought of Plunder or other wrong to your City, or any the places adjoining (which we hope your former experiences of us will give you cause enough to credit us in) so for the better prevention of any disorder in the Soldiery, or of any abuse or inconvenience to the inhabitants in the Quartering of the Soldiery at private Houses, We earnestly Desire, That you would take a present course for the supply of Money to pay these Forces, while we shall be necessitated to stay there; upon which we assure you, We shall so dispose of them into great and void Houses about the City as much as may be possible, as that few or none of the Inhabitants shall be troubled with Quartering of any Soldiers at all: And for this purpose, We desire that Forty thousand pounds may be forthwith provided upon the security of your Arrears, to be ready to be paid out to the Forces to morrow night if possible: And we shall be ready to receive from you any intimations for the further prevention of hurt or inconvenience to the City in this business.

I remain,

Your most assured Friend and Servant,

Windsor, 30 Nov.

1648.

T. FAIRFAX.

FINIS.